

to its credit scores of thousands of cases of persons whose lives have been saved by its means. Now we wish to say, after years of careful inquiry and consideration, that we do not believe there has ever been a single case of recovery by means of this system except in such nervous conditions as hypochondria or hysteria, or where the patient would have recovered if left entirely without any sort of treatment, as animals recover from sickness. At the same time, we are assured that there have been great numbers of deaths that need not have occurred had the unfortunate sick received proper medical attention, chargeable to the false teachings of Mrs. Eddy. Many have been made to suffer in soul and body, but Mrs. Eddy and her practitioners have made money, and we suppose they are happy.

No one saw the little violet hidden in the depths of a wide pasture; there were no admiring eyes to gaze upon its beauty, no smiling face bending over it to drink in its fragrance, no exclamations of delight over the delicate and wonderful coloring, nevertheless it did all it could do to be lovely; it drank in the sunshine and the dew, it smiled up at the sky from morn till night; it poured its fragrance without stint upon the winds; it received and it gave as God appointed. Learn we a lesson from the hidden violet. However obscure our lives, let us receive and give as God has appointed, as unto the Lord.

Brief Notes

Hundreds have sung, "Jesus, lover of my soul," to their own hurt.

God does not leave sacred trusts in the hands of unclean and unholy men.

A beautiful lantern is an ornament, but wholly useless unless there is a light within.

The greatest and best possibilities of our being can never be reached without much of God in our lives.

If the good that men do follows them, will not the evil they do follow them also? The consequences of sin never stop with one's self.

"Be sure your sin will find you out," says the word. Mark, your *sin*, not necessarily your neighbor, but your *sin*, will find you out.

All our duties, whether common place or not, when taken up in Christ's name and for his sake, become wings to us, and lift us Godward.

Thy word, said the Psalmist, is a lamp unto my feet and a light unto my path. What a great pity it is that so many people hide the lamp and the light and grope along in darkness.

Let's see, what does the millionaire get for taking care of all his millions? Food, clothing, a home, and some pleasure. We know some comparatively poor people who have all these and a great deal more.

It will be a grand day for the world and a triumphant day for the religion of Christ when all Christians have the cheerful faith to climb over all obstacles and tear them away to get to Jesus themselves and bring helpless souls along with them.

A wild animal may sometimes be smoked out of his den when all other efforts to expel him have failed. There is that besetment of yours which is so securely lodged in some corner of your nature that all the sticks and stones of discipline have been unable to run it out. Try another method. Kindle a fire of holiness in that den, and the ugly beast will run over you in his effort to get away.

It took four men to get the palsied man to Christ, but when it takes four men to bring one to Jesus or do any other piece of good work, then let four men do it. He certainly is not one-fourth of a man who is unwilling to do his fourth in bringing a lost soul to Christ.

Money will never satisfy an immortal soul. Imagine an angel coming down from heaven to earth and live as some men are trying to live,—with nothing but fine mansions, beautiful furniture, with plenty of gold and silver. Angels do not live that way, and it is to be feared that those who love these material things more than they do the spiritual will never be like the angels.

A girl in Indiana is slowly starving to death because she absolutely refuses to take any nourishment except lemon juice and vinegar. The lining of her stomach is thought to be destroyed. The case is a sad one. But is it not typical of the thousands of sadder cases of those who thru deliberate choice of bad company, theaters, yellow novels and evil pleasures of all kinds come to create a morbid taste for these abnormal things which incapacitate them for the enjoyment of the good. So it was with the heathen, therefore "God gave them up." Rom. 1: 24.

Tesla, the great electrician claims to have perfected a method of extracting nitrogen from the air very cheaply. This he says, will supply this element to food and make it vastly cheaper than at present. This in turn will mean more leisure time. Leisure time is good for the good and bad for the bad. It has been a blessing that God has not allowed labor-saving inventions to come faster than the world is ready for them. Leisure for the ungodly means self-indulgence and vice. One of the problems of the times and therefore one of the duties of the church, is to teach people how to use leisure time for self-improvement and the help of others.

The recent hot weather so general all over the country with the cold wave following so suddenly, furnishes an illustration from nature of the truth of the proverb that "One extreme follows another." The highest billow is pursued by the deepest trough. The most self-confident, boastful Christian exhibits the most humiliating fall. The zealot who wants to do it all and that at once, is the one who soon is "not going to have anything to do with it." The runner who would "endure to the end" must not spurt too hard at the beginning. Be zealous but not too zealous. Keep cool but not too cool. The golden mean is the ideal to seek. The world has supply enough of extremes.

And now the report comes that the transportation companies are getting most of the gold from the Cape Nome Alaska fields. Thousands of adventurers have flocked thither attracted by the reports scattered broadcast by the transportation companies. These are now working hard to eke out a meager existence while the other hundreds coming must soon cause extreme suffering. Some went expecting to be able to dig gold with a scoop shovel but find that they brought more with them than they will take away. How true the proverb, "A faithful man shall abound with blessings, but he that maketh haste to be rich shall not go unpunished."

The famous battle-ship, the Oregon, has been grounded on her way to China. The most magnificent ship of our navy has been rendered, temporarily at least, helpless. Along with this comes the news of the order by our government of an immense quantity of new armor plate. It may be a long time yet before the nations learn to put their trust in something better than guns and armor. These are poor defences at best. They only protect from other guns. But guns are not to be feared at all compared with the vices which destroy a nation. Intemperance, licentiousness and oppression, these are not stopped by battle-ships or armor, yet they cause the very foundations of government to crumble. That is the best

defense which will protect against these dangers. Lift up the churches with its gospel and the school with its training. Let good literature, good homes, good laws and good lives work together to build the walls of character. These are our sure defense.

Information Bureau

1. Is there any law in the Bible against second cousins marrying?

No there is no such prohibition in the Bible. The laws of nature however, which are none the less sacred because not all of them are in the Bible, forbid the intermarriage of near relatives. Insanity and disease is the punishment for disobedience. Royal families have furnished in the past so many cases of imbecility on this very account.

2. Why do Catholic Churches always have the cross on their steeples?

When the Roman Emperor, Constantine was converted A. D. 308 he professed to have seen a vision of a flaming cross in the sky and under it the words (in Greek) "In this sign conquer." He adopted the "labarum" as it was called, as his standard and carried it at the head of his army. It became the sign of the Christian faith and was erected everywhere. It supplanted the Roman eagles on standards and pillars, and the pagan ornaments and statues in the temples. Throughout the middle ages its use along with pictures and images in the churches became universal.

At the time of the reformation in the sixteenth century the Protestant party broke completely away from these customs which had become idolatrous. Recently there has been a tendency to react from the extreme Protestant position toward a moderate use of symbols in church decoration. It is argued that they are an aid to devotion, especially for the illiterate. It is this very class however, which fails to see beyond the symbol and consequently falls into idolatry by their use.

3. What did Jesus mean by "hating father and mother," etc. in Luke 14: 26.

Jesus in his teaching followed the oriental custom of using parables, proverbs, symbols and figures of speech of all kinds by which to convey his thoughts. Here in the west we are accustomed to speak directly and hence find it hard sometimes to enter into the spirit of eastern thought on account of its unusual garb.

This must be kept in mind in interpreting Jesus' sayings or we shall fall into the same error as the disciples who attempted to take him literally. See John 6: 52-63; Mrk. 4: 10-14, etc. The figure of speech Jesus uses here is the hyperbole which means literally "to shoot over the mark." It is the common device of making a statement emphatic in order to cause a realization of its real force. Nothing was farther from the mind of Jesus than the thought of literally hating one's parents and friends as a means of discipleship. He simply meant to teach that the kingdom is to be considered as most important. Nothing, not even the nearest of kin, may come before it. Therefore if the hand or foot or eye offend cut it off. That is to say, whatever be your sin cut it off at any cost, for the keeping of sin is the ruin of character which is the loss of the kingdom. Likewise if father or mother or sister or friends are in the way of doing right, it is better to give them up than to compromise the right. The bond of union in the kingdom is superior to any other. Mrk. 3: 35. Jesus however, sanctioned the ties of kinship by his own example of filial obedience and love (Luke 2: 51; John 19: 26, 27) and made sacred the ties of friendship by making it the type of union in the kingdom. John 15: 15. "I have called you friends." These remarks have been thus extended because they may apply to other sayings of Jesus often misinterpreted.